The Scotch-Irish Element of Presbyterianism.

A DISCOURSE,

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THE PRESBYTERIAN HISTORICAL SOCIETY,

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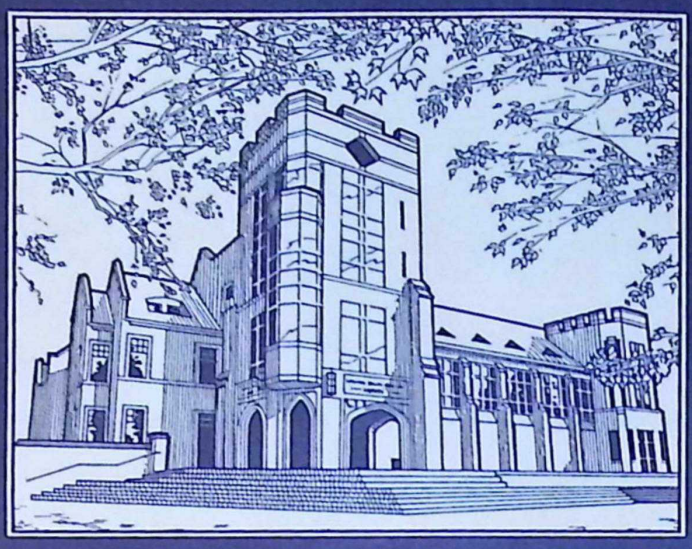

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TO THE SCOTCH-IRISH IN AMERICA, THIS DISCOURSE, PUBLISHED IN THIS FORM, BY ONE OF THEIR NUMBER, IS RESPECTFULLY COMMENDED BY

THE AUTHOR.

DISCOURSE.

"What we have heard and known, and our fathers have told us, we will not hide from their children, showing to the generations to come, the praises of the Lord, and his strength and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and tell them to their children; that they might set their hope in God and not forget the works of God, but keep his commandments."—Ps. 78: 3—7. The spirit of this ancient statutory regulation, we conceive is still binding on God's people. This obligation, and not the pride of ancestry, or glorification of man, makes the facts and records, the written and unwritten history of Presbyterianism so precious, and the investigation and elucidation of them, a labor of love to her loyal sons. With a little modification, we may adopt the sentiment of a recent historian.* "A people who take no pride," rather pleasure, "in remembering and recording, the deeds of their forefathers, will not be likely to do anything worthy to be remembered or preserved by posetrity." "The glory of children is their Fathers."—*Prov:* 17: 6.

The common denominator, Presbyterian, belongs alike to all persons and bodies, who agree in one principle, viz: that the Church should be governed by a Presbytery, either parochial, provincial, or national, over against Prelacy, on the one hand, or Independency on the other. All are Presbyterians, who hold to representative Republicanism in the house of God, instead of the polar extremes of one man power, or ultra Democracy. In this feature of Presbyterianism, many bodies do homologate, viz: our two General Assemblies, the German Reformed, Dutch Reformed, the Associate, the Reformed, and Associate Reformed, and the Cumberland Presbyterians, in our country; the Genevan, French Calvinist, Holland, Scotch and Irish churches in Europe, while the Methodists, Lutherans and Baptists, fall under the categories either of

* *Macaulay.*

Prelacy or Independency. Presbyterianism, as a distinctive system, obviously, therefore, embraces many types or elements which had their origin in other countries and times, and are represented in our country and times still; all yet we hope, and sometimes expect, to be unified into an American Presbyterian Church, so making "one new man."—Eph. 2: 15.

We propose on this occasion, to consider one type only, of this generic whole, THE SCOTCH-IRISH ELEMENT OF PRESBYTERIANISM, an element which has demonstrated its claims to our consideration by its influence on the ecclesiastical and civil institutions of our nation, and certainly deserves a history. This subject, to some of us, has a specific interest and charm, because we trace to this source, our blood and parentage. As we explore the foundations and facts of Scotch-Irish Presbyterianism, we can say with Cowper—

> "My boast is not that I deduce my birth,
> From loins enthroned and rulers of the Earth;
> But higher far—my proud pretensions rise,
> The child of Parents past into the skies."

We do not blame, nay, we commend our Puritan brethren, when they refer so often and joyously, to "the Mayflower" and "Plymouth Rock." We hope they will succeed in the monument they are projecting on that spot, to tell to generations following, what their Fathers did and suffered in their behalf. This is all right. But we are not ashamed or unwilling to acknowledge that our fore-fathers belonged to "the Lagan forces," were among the beseiged in Derry and Enniskillen, and that the germs of our institutions, under the guardianship of Livingston, Blair and their companions, were once cradled on the broad Atlantic within the limits of "*the Eagle wing.*"

The term Scotch-Irish, as a distinctive appellation, describes those who have Scotland as the land of their forefathers, and Ireland as the place of residence, birth or adoption. The first, Scotch, distinguishes them from the descendants of the aboriginal Irish; the second, Irish, from those who remained in their native land. The term itself and the demands of history, carry us to the province of Ulster in Ireland, and to the period of James I. of England and VI. of Scotland.

In the latter part of the reign of Elizabeth, Ulster was almost desolated by intestine wars. Its religious condition may be gathered from the fact, that "Divine service had not for years together been used in any parish church, except in cities and principal towns." Yet significantly enough a Catholic historian* says of this period, "Ulster was most constant in maintaining its liberty and preserving the Catholic religion."

At the death of Elizabeth, in 1603, James succeeded to the crowns of Great Britain and Ireland. He seemed, at first, disposed to be con-

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* *Dupin.*

ciliatory to the Irish Catholics, allowing them many special privileges Afterwards, however, more from apprehension of interference with his temporal prerogatives, than from antipathy to their doctrines, he became more rigid and oppressive. This change of policy, occasioned the famous "conspiracy," "insurrection" or "rebellion," as it is variously styled, headed by the Catholic Earls of Tyrone and Tyrconnell, in the year 1605, and not long after another, by O'Dougherty. These noblemen, on the discovery of their conspiracy, fled the country and applied successively to the courts of France and Spain, to aid them, as they said, "in subverting English," that is Protestant "rule in Ireland." Their vast estates, in Ulster, were consequently forfeited to the crown, for treason. This beautiful part of the King's dominions was likely to be reduced to savagism. He, therefore granted to certain noblemen and gentlemen of England, a large domain, comprising one-half million of the two millions of acres, embraced in the province, on condition of their colonizing them, with substantial colonists, from England and Scotland. For many reasons, partly the proximity of Scotland; partly the character of the Scotch, and yet further, the affection of the King for his native country, the larger portion, especially of the rural population, in these first settlements, was from Scotland. Among these were the Balfours, Forbesses, Grahams, Stuarts, M'Donalds, Hamiltons, and Montgomeries. Also, the extensive families of the Maxwells, Rosses, Barclays, Moores, and Baileys. As these settlements progressed, the forfeited lands of the Earls aforesaid, and other rebels, were legally confiscated and the possessory rights of the colonists, secured beyond shadow of doubt or danger of molestation. The character of the mass of these colonists, however illustrates the principle, that "the first danger" of colonists from the settled institutions of religion, is "Barbarism." There was a great destitution of religious ordinances and of ministers of the right spirit. The settlers, willing enough to receive them, when sent, manifested no special desire to obtain their ministrations. "Most of the people," says one, "seemed rather to flee from God in this enterprize, than to follow their own mercy;" like many, in our day, who go out from the established institutions of religion, to push their temporal fortunes in the great West or on the golden shores of the Pacific. "The body of the people," says another, "seemed ripe for the manifestation, either of God's judgment or mercy." It was "mercy," as we shall see. For just at this crisis, a band of faithful ministers seven in number, Bryce, Hubbard, Glendinning, Ridge, Cunningham, Blair and Hamilton, went over from Scotland. These ministers accepted of institution, by the hands of Bishops. But they were thorough Presbyterians, in doctrine, government and discipline. The first religious forms in Ulster were also Episcopal, but of that moderate character for which the contemporaneous Puritans in England contended, and represented in Ireland by the excellent Arch-

Bishop Usher. The articles of religion, drawn up by this Prelate, as the platform of the Irish church were decidedly Calvinistic, clearly implying the validity of Presbyterian ordination, and orthodox on the points of Sabbath observance and the imposition of religious ceremonies. The liberality of these articles, in distinction from the hierarchical principles, then prevalent in England and Scotland, helped to swell the tide of emigration to Ulster. Thus, the germs of the Scotch-Irish church were laid. Under the ministrations of the aforementioned ministers, and afterwards of Welch, Colworth, Dunbar and the famous John Livingston, a most extraordinary work of grace began and was carried forward, which made a visible and blessed change in the religious condition of the Province. An all pervading influence of the Divine Spirit awakening the careless, reclaiming the immoral, and silencing opposers, was the means of laying the strong "foundations of many generations." In many of its features and results, this revival of religion, resembled the great work, by which the foundations of the Presbyterian church in Western Pennsylvania were laid, of which our Fathers have told us. And, it is worthy of notice, as illustrating one of the revealed principles of God's operation,—1. *Cor.* 2: 26–29, that it began through the instrumentality of the weakest of the original band of ministers, "a man half witted, who afterwards went clean crazy." Vital religion, now spread with great rapidity and became deeply rooted in the hearts of the people. Few more illustrious instances of its power, have been witnessed since apostolic times. "Then it was sweet and easy" we are told, "for Christians to come thirty and forty miles, to their solemn Communions, with but little meat or drink or sleep, which some of them professed, they did not feel the need of, but went away vigorous and fresh, their souls so filled with the sense of God."

But the peace of these ministers, and the progress of vital godliness was not long undisturbed. The work, like Nehemiah's, found Sanballats and Geshems. For the children of the bond woman, "born after the flesh," evermore persecute the children of the free, "born after the Spirit." —*Gal.* 4: 28. They first encountered the insidious and afterwards the more open opposition of some prelates of high church principles. Tho' supported by the excellent and amiable Usher, yet through the bigotry of Laud, his royal pupil Charles, and afterwards Wentworth, better known as Strafford, their trials were many and severe. The "thorough" measures of this memorable *trio*, thro' the agency of a kindred Spirit, Bramhall, made the lives of God's ministers wearisome, and gathered dark clouds over the prospects of evangelical religion. The constitution of the Irish Episcopal church, was summarily revolutionized, after the Laudian model. It was was enacted into a canon, that "if any hereafter shall affirm that any of these articles, are in any part erroneous or superstitious or such as he may not with a good conscience subscribe unto, let him be ex-communicated, and not absolved

before he makes a public revocation of his error." The ministerial functions of the Presbyterians, were again and again suspended. Livingston, was obliged to retire to Scotland, while Welch and Stewart, were "taken from the evil to come," dying in the triumphs of faith.

Amongst these troubles, both ministers and people, began to despair of enjoying their religious liberties at home, and looked abroad, especially to New England as an asylum, seeming to say, "Oh, that I had wings like a Dove, then would I fly away and be at rest."—55 *Ps.* 6, 7, 8.

"Lo! then far off I wander would,
And in the desert stray,
From windy storm and tempest, I,
Would haste to escape away."

After much toil and delay in preparation, about the 9th of September, 1636, a band of emigrants, accompanied by Livingston, Blair, Hamilton and M'Clelland, sailed from Loch Fergus, in the *Eagle Wing*, "purposing (if God pleased,) to pitch their tents, in the plantations of New England." But they met with contrary winds and manifold disasters. "These made evident to us," they say, "that it was not the Lord's will, we should now, go to New England." It is useless to fancy, what might have been, had God pleased otherwise! "A man's heart deviseth his way, but the Lord directeth his steps."—Prov. 16: 9: "He ordereth the bounds of our habitations and determines the times before appointed."—Acts 17: 26. Patience, ye saints of God! The germs are not yet ready for transplantation. God is preparing another field for you, South of New England, in the wilderness of the West!

The adjacent parts of Scotland became the temporary asylum of this oppressed people, while persecution raged on more fiercely. Cunningham and Bryce were now added to the list of ministers, whose hearts were crushed to death by the troubles of the times, in which "the rights of property and the personal liberty of the highest subjects were outrageously violated, and their lives endangered, if they ventured to oppose the views of the ambitious and vindictive Lord Deputy Strafford." The memorable efforts to enforce Episcopacy in Scotland, occasioning scenes like that of Janet Geddes and her three-legged stool, were now also extended to Ulster. "The black oath," was attempted to be imposed on the Scotch Irish. They were required, under the highest penalty, short of death, to swear "never to oppose or even protest against any of the king's commands, under the pain of his majesty's high displeasure and the utmost severity of punishment." Crowds of respectable females fled to the woods to conceal themselves in caves, to escape their merciless persecutors. Persons of high rank, untainted with crime, were bound together and immured in dungeons, while multitudes fled to Scotland, leaving their property to certain ruin, rather than take the abominable oath. At length Strafford attempted

to remove all the Scotch-Irish, and thus utterly extirpate the sturdy Presbyterianism of the North of Ireland. This was prevented by his own waning power and hastening downfall! He was to be hung, like Haman, on the scaffold he prepared for others. On the 6th of May, 1631, he was attainted of treason, by the house of Lords, and on the 12th of the same month, in the 49th year of his age, was beheaded, his royal master, from whom he at least served better things, giving his assent thereto. Wentworth lived and perished, a melancholy instance of noble powers and splendid genius, perverted and worse than wasted—an instructive monument to the ambitious in every age.

By these proceedings of their adversaries, "though they meant not so, nor was it in their hearts," it was ordered that when the memorable rebellion of 1641 broke out, most of the Presbyterian ministers, and multitudes of their people, had previously found an asylum in their native land. This rebellion was projected by the native Irish, whose primary object was the recovery of the forfeited lands and the expulsion of the Protestants. Their royal accomplices, on the other hand, aimed to remove the Puritan party from power and place the resources of the kingdom wholly in their master's hands. We do not enter into the harrowing details of these days of terror, nor needlessly wake up the animosities of centuries gone by; but it is right and proper to advert to and admire the disposings of Providence, by which amidst these scenes of internecine destruction, at which the heart sickens and which history loathes to record, the people of God were preserved for his ulterior purposes, and were safe, like the early christians at Pella, when Jerusalem was sacked by the Romans. "God has a strong pavilion where he makes his saints abide." The clergy, we are told, of the establishment, pointed out by the priestly instigators of the insurrection, became the first victims of their infuriated rage, and seldom met with any quarter; while as a body the Presbyterians suffered less than any class of Protestants. Their more influential clergy and gentry, had, as we have seen, already retired to Scotland. Those who remained, at first, were unmolested, and when afterwards attacked, for the massacre became at length indiscriminate, they were prepared to maintain their ground and able to repel their assailants. "A thousand fell at their side and ten thousand at their right hand, but it came not nigh them." They heard the ancient voice and found it verified—"Fear not, Abraham! I am thy shield and exceeding great reward." But, the Presbyterians thus marvellously preserved, were now either destitute of religious ordinances or disposed to remain in Scotland. The plans of Providence, were about to be developed, so as to prevent either of these results. For the North of Ireland was still to be the nursery of Scotch-Irish Presbyterianism. Let us see how this was brought about. Seven Scottish regiments under General Munro, were sent to Ulster, to quell the rebellion; these together with the troops of

Donegal and Tyrone, called the "Lagan forces," constituted the army of suppression, which, after various alternations, succeeded in putting down the rebellion! The insurgent leaders, defeated and discouraged, gradually disbanded their followers and retired, either to the continent or the highlands of Scotland, and peace, at length, was restored. But mark again the hand of God! These instruments of the pacification of Ireland were also the instruments of re-establishing her ecclesiastical institutions on a better basis. The Scotch regiments, in the capacity of army chaplains, were accompanied by some excellent and godly ministers, one of whom, Livingston, had previously been employed there. Among the Scottish troops, also, were many pious men and officers, who had acted, or were qualified to act, as ruling elders—men of the spirit of Sir Ralph Abercrombie, who, on his death-bed, said, "I have been successful in the battles of my country; but I esteem it an honor above all my victories, that, as a ruling elder, I have been permitted to distribute the sacramental elements to my fellow-christians at the Lord's table." The "Lagan forces," too, were predominantly Presbyterian. The Episcopal church of Ireland was now desolate; few of her clergy, and not one of her prelates, remained in the Province. Many Episcopalians in sentiment, previously, were at this crisis disposed to abandon that church from the conviction forced upon them that her prelates and higher clergy, were opposed to civil liberty, for they saw that their best temporal interests had been preserved and restored by the energy and courage of Presbyterians. After the return of peace, moreover, numbers of the original Scotch settlers, or their descendants, returned to Ulster, and thus increased largely the elements and strength of Presbyterianism.

The first regular Presbyterian churches were formed by ordaining elders from the officers of the Scotch regiments. The first Presbytery was formed at Carrickfergus, on the 10th of June, 1642, composed of Messrs. Cunningham, Baird, Peebles, Scott, and Ard, ministers, (Livingston and Simpson being absent with their regiments), and of four ruling elders from different regiments. This original Presbytery was soon enlarged in different ways: by applications, *ex. gr.* from adjoining parishes; by accessions of ministers from the mother country; and by the reception of Episcopal ministers. The last, after public repentance for taking or enforcing the black oath, and being called and ordained to the charge of congregations, were cheerfully recognized as members of the Presbytery. The Presbyterian ministers received the submission of their former persecutors, we are told, "without contemptuously triumphing over them: meekly rejoicing in the spread of truth, and grateful for being the instruments of its extension." A beautiful lesson to other times.

The cause of vital godliness represented by this revived Presbyterianism, continued to flourish from this period till 1644. In that year

the celebrated "league and covenant," adopted previously in England and Scotland, was also adopted in Ulster. It was designed as a bond of union between all the friends of piety and Protestantism in the three kingdoms, and of opposition to Popery and prelacy. Its adoption in Ireland was not the result of any act of the nation, but the expression of solemn personal convictions. It was proposed with great circumspection, its principles fully explained, and objections fairly met—very much as the Constitution of the United States was submitted to the intelligent investigation and adoption of our people. This was an important step. It served, first, to ascertain, and then to combine the the friends of civil and religious liberty. It opened the way for the extension of the Presbyterian cause, and it greatly revived the spirit of true religion. We know what we are saying, and to what we are exposing ourselves. Witlings may caricature, scoffers may revile; but we say deliberately, if there ever was a spectacle morally sublime on earth it was the original taking of "the solemn league and covenant" by the great and good of the three Kingdoms of England, Scotland, and Ireland. The scene in the churchyard of old Grey Friars, is worthy to employ the best energies of Christianized art. Some of the merchant princes of our land might well employ their thousands in having it painted and then multiply engravings to grace the households of tens of thousands, who would thrill with the recollections thereby awakened, and would gladly transmit the spirit of the scene to their children's children. This league, indeed, constituted the Malakoff of Protestant power. It grew out of convictions, inwrought into the spiritual life of Christians, at that period when the civil and religious liberties of mankind were so identified that they could not be separated by the conscientious, and when disloyalty to either was the practical subversion of both. In the great alteration of circumstances, such an "act and testimony" may not now be either practicable or expedient. But, amidst the minor differences that segregate into parties the Presbyterian family, and weaken our moral power, were some exigency to occasion such a mutual bond of unity and defence against our common enemies, the world, the pope, and the devil, and a hearty oath of allegiance to Christ's crown and covenant, we believe it would be heaven-approved, as a means of reviving primitive piety, and of demonstrating the truth of religion to the world.—*John* 17 : 24. Probably never till the external pressure in some form comes upon us, as Protestants and Presbyterians, will such a "solemn league and covenant," with its sublimities and blessed influences, be possible. God only knows, should it come, how many thousands would refuse to bow the knee to Baal!

The Presbyterians of Ulster, at this time and after, held ecclesiastical connection with the General Assembly of Scotland. They frequently invoked and obtained their aid and counsel, as well as supplies

for their destitutions. Licentiates, or "expectants," as they were termed, were induced to come over from Scotland and settle in Ulster, —just as the youth of our seminaries now, instead of lingering around flourishing parishes and metropolitan churches, go forth to lay "the foundations of many generations," in the rising nations of the West. Among these "expectants," afterwards ministers, we find the names of Baird, Ramsey, Gordon, Kennedy, Shaw, Cunningham, Peebles, Adair, Hall, Gregg, and Semple, reminding us that the line of succession in the tribe of Levi, is still kept up even in name to our days. The piety of the past, the faith of our fathers, yea,

> "The sweet remembrance of the just,
> Like a green root, revives and bears
> A train of blessing for their heirs,
> When weary nature sleeps in dust!"

From this period Scotch-Irish Presbyterianism had many vicissitudes, from the temporary triumph of independency, *ex. gr.* at the period of Cromwell and the commonwealth; from the disturbances of the Quakers and from perplexing questions, among themselves. It flourished, notwithstanding, till the restoration of Charles II. This consummation they eagerly promoted. Indeed, they were foremost in proposing his recall. History tells us how this royal libertine, rewarded their kindness—how recklessly and ungratefully he attempted again to impose prelacy—how he deposed their ministers, prohibiting them from their most beloved work of "declaring the glad tidings of salvation and winning souls to Christ." All this, too, after the most solemn promises had warranted them to expect the amplest toleration. These were again days of darkness and clouds. Sixty-one ministers, whose names should be held in everlasting remembrance, a year before the ejection of England and Scotland, were placed amongst "the noble army of confessors," for the truth and simplicity of the Gospel of Christ. Most of these ejected ministers were forced to leave Ireland and find refuge in Scotland. About the same time, the ill-fated enterprize of the Scotch Presbyterians, terminating in the memorable battle of "Bothwell-brigg;" increased the jealousy of the government and the Prelatists. The allegation, though utterly unfounded, that the Ulster Presbyterians were ready to unite with their Scottish kinsmen "according to the flesh," was studiously circulated, and served to complicate their troubles. The spirit, which in England brought Sydney and Russell to the scaffold, raged also in Ulster; so that in 1684, a great number of ministers and people, once more designed to remove to America, whither some had already been induced to go, because of "poverty and persecutions, and great and manifold straits at home." The tide of emigration, was arrested, however, for the present, by the death of Charles II. and the temporary mitigation of their oppressions. Patience, yet farther, ye children of the covenant! The gold

is not thoroughly purified, "so as by fire." The wheat, is further to be sifted.

> "Per varios casus, et tot discrimina rerum,
> Tendimus in Latium, sedes ubi fata quietas,
> Ostendunt."

These events occupying a large tract of history, over which we have from necessity glanced with great brevity, bring us to the accession of James II. and to scenes where again "the faith and patience of the saints," were severely tried. The governing elements in the policy of this monarch, a Catholic and Tyrant in heart, a coward and sycophant, a mere toady of the French King, were the establishment of arbitrary power and the overthrow of Protestantism, in the form most conservative of civil Liberty, especially. As soon as the suppression of the invasion of England by Monmouth, and of Scotland by Argyle, gave him leisure, this tyrant turned his thoughts and plans towards Ulster. He ordered the disarming of the Protestant militia throughout the Kingdom. These he deemed fanatical and disloyal, because they held that "all laws of man, contrary to the laws of God, were, *ipso facto*, void." And, "if kings were wicked they ought to be deposed." Protestant Judges, Chancellors and Attorneys General, were superseded by Catholic. Sheriffs and magistrates of the same faith were preferred; and a most intemperate and bigotted Catholic, Lord Tyrconnell, of ominous name, was appointed Lord Deputy. All these circumstances tended to awaken expectations, on the one hand, and apprehensions on the other, of the re-establishment of Popery, the recovery of the forfeited lands, the total subversion of Protestantism, and, in the event of James dying without male issue, the annexation of Ireland to the crown of France.

In 1688, the Prince of Orange landed in England, to deliver that country from the now intolerable burden of James. The Presbyterians of Ulster were foremost in presenting their congratulations to the new sovereign, and in renouncing allegiance to the father-in-law of William. But the Popish troops of James were directed by him to occupy by force, the towns of Derry and Enniskillen, the only strongly fortified places of Ulster. We tread now on more familiar ground. On the 7th of December, "the apprentice boys" of Derry, and the inhabitants of Enniskillen, took the decisive step of closing the gates against the troops of the King, and thus made these two places forever famous as the strongholds of civil liberty, Protestantism and vital godliness in Christendom. The events of this siege and the issues dependent on their successful resistance, need not now be detailed. They have long been embalmed in the memory of the Scotch-Irish of the mother country and ours. Deeply felt, then, and obvious now, was the alternative, "as goes Derry, so go the interests of Protestant Presbyterianism and civil liberty in the world." With these deep convictions they

were impelled and enabled, to resist all thoughts of surrender, resolved, if need be, to eat "first, the horses, and then each other," rather than submit. Of these defenders, inhabitants and soldiers, there were about fifteen Presbyterians to one Episcopalian. These were days of terror. After suffering indescribable horrors, having hope deferred by the delay of promised supplies: after being reduced fearfully in numbers by famine and fever—these noble defenders were relieved. The ships laden with provisions, were for a considerable time in sight and in telegraphic communication with the besieged. At length guarded by ships of war, they approached the City. The conducting vessel strikes a boom, thrown by their foes across the Foyle. She rebounds and is grounded. A shout of triumph rises from either shore. By the force of a broadside, she recovers and rights again. The "Swallow," passes the boom safely and the deliverers of the beseiged, reach the quay, and ere night plenty reigns in Derry, as in the ancient city of Samaria, when the Syrians were scattered. The seige is raised and the cause of Liberty, truth and God triumphs once more. It is due to historical truth, to say, that, while the defenders of Derry, were chiefly Presbyterians, the plan of their deliverance from without, was owing to the "intrepidity, local knowledge, and courageous interference of a Presbyterian minister, Rev. Mr. Gordon, who remained a hostage with the commander of the relieving fleet, till the experiment was tried and was willing to undergo any punishment, if it did not succeed," A Gordon, noble by God's patent without any title!

Enniskillen, was contemperaneously relieved, by the retreat of the beseiging army of French and Irish Catholics. The subsequent military tactics of Schomberg, and the Battle of "Boyne Water," completed the emancipation of the Presbyterians, and prepared the way for their final mission to America.

These, are the fathers of the Scotch-Irish of this country. Thus were the men trained, who under Providence were to transfer Presbyterianism to this new world. These were the germs of that great body, which holds in common the doctrines of Calvin, and the severely simple forms of worship, which belong to its genius and constitute its elements of glory and power. They were a God-fearing, Liberty-loving, Tyrant-hating, Sabbath-keeping, covenant-adhering race; trained by trials, made resolute by oppression, governed by conscience, and destined to achieve a mission and a place in the history of the church and the race!

The facts and moving causes of the extensive emigration to America, are not very clearly ascertainable. We have seen, how, in successive instances, heretofore, these designs were counteracted and postponed. But now the plans of Providence were ripe. The passage of the test act, and its extension to Ireland, in the reign of Queen Anne; the troubles in regard to the celebration of marriages; the

English bill against Schism, also extended to Ireland, had long been sources of uneasiness and apprehension. But, about 1724—1727, the Ulster leaseholders, who constituted the bone and muscle of the Presbyterians, were exceedingly discouraged by the rise of rents and increase of tythes, and still more by the failure of their crops for several successive years. These things, together with the glowing representations of the condition and prospects of America, soon after swelled the emigrants to thousands. "From 1729 to 1750, about 12.000 annually came from Ulster to America." * On principles illustrated by the Irish exodus of later years, emigration would naturally increase in geometrical ratio.

The first emigrants from Ulster to America, came through one or the other of two avenues: 1st, by the Delaware River, through the port of Philadelphia; or, second, through the port of Charleston, S. C. Comparatively a few came to New Hampshire, and settled in Londonderry. The first of these settled in the eastern and middle counties of Pennsylvania, often in numbers sufficient to form congregations, and usually either bringing with them or soon translating a minister from Ireland. Those who landed at Charleston located themselves in the fertile forests of "the upper country," approaching to North Carolina on one side, and Georgia on the other. The settlers in Pennsylvania, or their successors, as they multiplied, turned southward through the valley of Virginia, till, meeting those extending northward from the Carolinas, the confluent tide passed westward to the country then called "beyond the mountains," now known as Tennessee and Kentucky. Subsequently the emigration took the course of Western Pennsylvania, the counties around Pittsburgh, as a centre, sometimes called the backbone of Presbyterianism. From these points of radiation, the descendants of Scotch-Irish have gone everywhere and left their mark and name. Starting from the centres in Pennsylvania, we can trace the descendants of the Ulster men, whose fathers' trials we have portrayed. In the graveyards of the Presbyterians, on mouldering tombstones, in eastern and middle and western Pennsylvania, the valley of Virginia, in North Carolina, Kentucky and Tennessee, you will find their names inscribed. Along the same lines, too, we can furnish palpable evidences to American civilians and historians, of the fact, that to these men we are indebted for the germs of our civil liberties and institutions, as really as of our own noble system of faith and order. We can trace a connection, *ex. gr.* between the principles wrought into them by these diversified trials and the Mecklenburgh "Declaration of Independence," unquestionably anterior in date, though singularly analogous in sentiment and phraseology, to the more celebrated Declaration ascribed to Thomas Jefferson. The fact is not as well known out of the Presbyterian church as it ought to be, possibly is ignored altoge-

*Dr. Baird.

ther by politicians, that to Ulster Presbyterian ministers, elders and members, we owe "the first public declaration for independence by the constituted authorities of a State." * Of the members of the Convention of North Carolina, that resolved on the 12th of April, 1776, to declare independence, one was a minister, nine were elders, and all in some way connected with the Presbyterian churches of that region, whose sons are with us to this day. This was presented to Congress May 27th, six weeks before 4th of July, 1776. Yes! the spark of Liberty, afterwards fanned to a flame in the halls of Congress, was first caught from these altars. In origin it was a sacred fire—more sacred than the vestal's of old. It is now shining as the guiding light of bewildered nations, in their perilous pathway to their predestinated privileges. God grant that no unhallowed hand may quench it, but as earth's cycles roll on, it may burn purer and purer from earthly defilement, till it becomes the *Pharos* to nations now in "the region and shadow of death." We can say all this without a particle of disparagement towards other noble advocates of the same cause. Still, the highest historical authority † warrants us, in saying: "The first public voice in America for dissolving all connection with Great Britain, came not from the Puritans of New-England, the Dutch of New-York, nor the planters of Virginia, but from Scotch-Irish Presbyterians." But tardy justice is often awarded to the truly meritorious. Time, in its steady course, however, or Providence, in its arrangements, sooner or later rectifies previous mistakes, and shows that the "memory of the just is blessed."

The characteristic excellencies and extremes of this element, might readily be inferred from these historical details, and they are amply attested by facts. In the first place, as might be expected, from their antecedents and providential training, they were ardent lovers and strong defenders of civil and religious liberty. "They hated" tyrrany in either department with a cordial, yea, almost "perfect hatred." Again, they were intelligent believers in God's eternal purpose and sovereignty; whole-hearted, genuine Calvinists, having bone as well as blood and nerves. They believed, in all its glorious reality, "the Eternal purpose, whereby for His own glory, God has foreordained whatever comes to pass." To them, likewise, the church of God, the kingdom of Christ, was *the* interest of time and our world, through which His manifold wisdom is made known unto principalities and powers, according to the good pleasure He hath purposed in Himself; the programme after which he is working all things, and, compared with which, all else, however great in our estimation, is as "the small dust of the balance, the drop of the bucket, yea, less than nothing and vanity." They were believers, again, usually, in the "*jure Divino*," or Divine right of Presbytery, as "the pattern shown on the mount," and

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* *Foote's Sketches of North Carolina.* † *Bancroft.*

laid down authoritatively in the New Testament. This system, they averred, existed in primitive times, before prelacy grew ou of increasing pride, worldliness, and the love of pomp and power, and long before it degenerated into Popery, which they they held to be "the masterpiece of Satan." They held, again, and strenuously advocated, what is called the "*ipsissima verba*," or strict construction principle, in regard to confessions of faith, not always appreciating new sources of interpretation, or allowing for different circumstances, demanding relaxation or modification. "*The Book*," was the Bible, sometimes not the Bible the book. Moreover, they loved and prized simplicity in worship and modes of architecture. No wonder! their fathers had for their meeting places "caves and dens of the earth." Their sounding boards the blue canopy above them. The echoes of their praises, were lonely dells and heather sides. They loved the glorious old Lyrics now contemptuously treated by so many; consecrated, not only as the guiding strains of the old Testament worthies, but associated with memories which none but they could fully comprehend. And the old tunes, too! not scientific or artistic, indeed, but which had cheered martyrs on their way to the scaffold, and amidst the flames, and which had been handed down, through generations of trials, from sire to son!

"Perhaps 'Dundee's' wild warbling measures rise,
Or plaintive 'martyrs,' worthy of the name;
Or noble Elgin beats the heavenward flame,
The sweetest far of Scotia's holy lays.
Compared with these, Italian trills are tame!
The tickled ears no heart-felt raptures raise,
Nae unison hae these with our Creators praise.
Compared with this, how poor Religion's pride,
In all the pomp of method and of art,
When men display to congregations wide,
Devotions every grace, except the heart.
The power incensed, the pageant will desert;
The pompous strain, the sacerdotal stole."*

To this petition, not found in modern liturgies, they would have responded a hearty amen, viz: From all choirs and organs, from all praising God by proxy, and sitting in prayer, "Good Lord! deliver us." Could they rise from their graves and wander into some places of worship, and mingle in forms professedly Presbyterian, like the trembling Patriach of old, they would exclaim, "The hands, indeed, are the hands of Esau, but the voice, is the voice of Jacob," the supplanter!

Further, they were strong believers, in what we would denominate "organic Christianity," to distinguish it from the intense individualism that rules eminently in the baptistic theory, and to a great extent modifies the principles and plans of other churches. They held tenaciously to "the Abrahamic covenant," "the family constitution," and christian nurture, as the Divine plan of perpetuating and expanding

* Burns Cotter's Saturday Night.

christianity. They did not hold, indeed, that piety was transmitted by "ordinary generation" or that grace ran in the blood. Yet they did hold, that God's "righteousness was unto children's children to such as kept his covenant," and that God's constitution, provided his precepts were faithfully observed, made each believing father an Abraham to his remote posterity. They attached consequently, great importance to "household piety;" to the catechism; the thorough indoctrination of the young, in the peculiar principles of religion, over against the pitiable liberalism, that fears to pre-occupy the memories and consciences of children with distinguishing truth, lest they become bigots. On the question now agitated, as to the true theory of missions, to a man they would have gone with Dr. Duff and the educational system; they would about as soon have gone for independency or prelacy as for the other theory, consistent enough for anti-pœdo Baptist, but altogether foreign to the system of organic christianity and the genius of Presbyterianism. Of course, they would have been jealous of "new measures," "new divinity," and all other "new" things. The inbred associations, connected with the terms, may account for the magic power of names, with thorough-going Scotch-Irish Presbyterians even in our times!!

Once more, they were men not only of a staid and stable, but somewhat of a stern cast of christian character. Their religion, had been wrought into them and their fathers, by too serious a process, to give them much taste for some even of the socialities of life. The work of their generation, was too solemn, usually, to allow them time or disposition for amusements or qualify them for fashionable conformity to "the course of this world." For the tinsel and pageantry, the pomp and state, which their forefathers identified with their oppressors and great adversary, they cherished a profound and unaffected contempt. Sometimes possibly, they were too regardless of the gentle courtesies and nameless witcheries and graces of cultivated taste, were tempted to—

> "Draw a rough copy of the christian face,
> Without the smile, the beauty, or the grace."

They were disposed to say of much that was innocent at least, if not praiseworthy and lovely, as Cromwell said of the crown—"Take away that bauble!" They seemed, sometimes, practically to forget that as yet we are in the body, and must "walk by faith," not direct vision, imperfect sojourners, needing relaxation, not pure spirits. Hence "the show of their countenances," transmitted in some cases faithfully to their posterity, "was against them;" to worldly eyes austere and repulsive. Never shall I forget the description given me by the late Dr. M. Brown, of a group of these, assembled from different quarters for conference, in the neighborhood of Harrisburg, Pa. According to his boyish impressions, they were grave, solemn, with muscles

of face fixed, and energy of purpose on every feature, as if the wea of the world and the church, rested on their acts and influence. Like those Covenanters in Octorara, who assembled to take "the solemn league and covenant," and with drawn sword pointed north, south, east and west, defied "the armies of the aliens," "in the name of the Lord of Hosts," men of genuine stamp, having more of metal than adorning, legitimate successors of the faith of Noah and Abraham; and of those who "wrought righteousness, subdued kingdoms, stopped the mouths of lions, and quenched the violence of fire, of whom the world was not worthy," but who rank high in the heraldry of Heaven!

These peculiarities not only grow naturally out of the past, but they will account for scenes and events in the subsequent history of Presbyterianism. They will serve to explain, *ex. gr.* the troubles occasioned by innovations upon faith and order, attempted by their own children or by foreign, and as they deemed them, dangerous elements. They show why they were so jealous of every thing pertaining to the worship of God. When unscriptural admixtures or instrumental accompaniments to the praises of God, were suggested; when any enlargement or modification of terms of communion or intercourse were proposed; when the qualifications of candidates for the ministry were sought to be re-adjusted; when the relations of the Church with the State were touched, or even minor points of departure from the old paths were urged,—divisions, secessions and controversies were occasioned, not always consistent with the "charity that suffereth long and is kind, thinketh no evil." But we can admire strong tenacity of principle and unswerving fidelity in all matters pertaining to God's heritage and its even supposed perils, when we cannot approve and even are made to suffer from the application. We do this as heartily as we side with the Puritans over against their oppressors, though we cannot on every point defend their wisdom, their charity or their zeal. We emulate not the pruriency that finds spots in the sun or specks of defilement in the purest robe that human imperfection can assume!

Some of these principles and peculiarities have our hearty concurrence. For example, their love and defence of civ il and religious liberty, and their hatred of oppression in Church and State. They never shrank from asserting "the higher Law" because of the sneers and penalties of those whose consciences were shaped by acts of parliament or decisions of courts; nor does any genuine descendant of theirs, when he fully understands the case. His "sober second thought" goes against oppression and wrong, however, occasionally, he may be mystified or perplexed. The Scotch-Irish spirit is symbolized by the coat of arms and motto of the Old Dominion, "*Sic semper tyrannis.*"

Again, we go heartily with them in their Calvinism, their faith in God's sovereignty and eternal purpose. We take this as the only satisfactory "intellectual system of the universe." These are "the

chambers" where good men hide and find refuge and solace, while earthly storms are raging. We do this, not because it is in "the Book" only, but because we cannot live without it. We believe this system as we believe God's existence and our own. We sympathise with them too, in their views of the church, as the interest of time and our world to which the great Governor makes every thing subordinate in nature and providence. Take away this interest, "the salvation of men by Christ Jesus with eternal glory," the preparation of materials for the imperishable amidst the changes of the perishing and passing,—exclude the idea of a kingdom running parallel with all else, whose issues are to be glorious and everlasting; and what is our world and time, the rise and fall of nations, the exploits of heroes and statesmen, the achievements of art and science, but cycling absurdities and abortions? The church of God, after all, "the history of redemption," is the only resolution of an otherwise utterly oppressive enigma. Unless our Lord Jesus Christ, "according to the eternal purpose," is gathering out of this wreck, a glorious church, yea, a bride for the marriage supper of the Lamb, in the day when "the creation itself shall be redeemed from the bondage of corruption," we see nothing but the perpetuated triumph of Satan and no end worthy of "the manifold wisdom," and illustrative of the glory of the great Jehovah! On any other hypothesis, we are forced to sigh out, "Why hast thou made all men, in vain?"

We are not able so fully to homolgate their views of the Divine right of Presbytery, and their principle of strict construction of creeds and confessions. On the first of these *(jure divino presbytery)*, we prefer to take with a little modification the principle of Lord Bacon. "For my part," he says, "I do confess I could never find any such thing, as that there should be one form of government or discipline in all churches, and that imposed by a commandment or prescript out of the word of God. But that God hath left like Liberty to church government, as he hath to civil, to be varied according to time, place and accidents, which nevertheless his high and Divine Providence doth order and dispose." Further, he says, "all civil governments, are restrained by God, unto the general grounds of justice and manners, but the policies and forms of them are left free. So likewise in church matters, the general rules of government are immutable, but for rites and ceremonies, and for the particular hierarchies, policies and discipline of churches, they be left at large. *"In veste Christi varietas sit, scissura non sit."* * So, also, Archbishop Whately: "The principles which christian communities should keep in mind and act upon, are clearly recognized and strongly inculcated, but the precise modes in which their objects are to be promoted, are left undefined."† To hold that any form of government is indispensible to the existence, as well

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* *Bacon's Works, vol. 2: page* 422.

† "*Kingdom of Christ.*

as perfection of the church, leads almost by logical necessity, to high churchism, a principle which was only appropriate to the Judaistic period. It leads almost inevitably, too, to an exaggerated estimate of the mere scaffolding of the Spiritual temple, making minutiæ of prime moment, and deviation from them, of the nature of sin. It is exceedingly apt, further, to produce the bigotry and exclusiveness, which says, "the temple of the Lord are these." "Stand back, for I am holier than thou." It sometimes militates against the Catholic instincts of genuine Christianity and forces amiable and pious spirits, for consistency's sake, to a position foreign to their whole character and to deliver all but themselves, over to "the uncovenanted mercies of God." The system of christian doctrine, was not given as it might have been, had God so pleased, in the form of a definite creed, but as all acquainted with dogmatic history allow, was left to be elaborated by a process of antagonisms with error, in various directions and periods. So likewise the form of government best suited to the church, as well as the State, after principles were announced by authority, was left to be developed, modified and perfected, by the progress of events and for God's final purposes. We hold Presbyterianism, as the perfection of ecclesiastical government, as Representative Republicanism is for the State, without believing either to be of the essence of their existence.

So, as to the other point, of strict construction of confessions of faith, what the learned denominate the "*ipsisima verba*" principle. The precise words of any human confession, even the most excellent, as we deem ours to be, are the results of interpretation by fallible men, and not the oracles of inspiration, from which it is sinful to deviate. "All synods and councils may err, and have erred." The tendency of this whole type of Christianity is in the line of Judaism and Old Testament precedents, rather than the true genius of Christianity and the New Testament, to "the spirit of bondage again to fear," rather than that of adoptive cheerfulness and filial liberty. The special temptation of all who hold this view, is to the "fanaticism of the symbol," to make a man "an offender for a word," or a different mode of representing vital doctrines and the great barrier to comprehensive unity, "the middle wall of partition," as at the beginning, is "the law of commandments contained in ordinances," the exaggerated though conscientious importance attached to "the traditions of the elders" and the testimonies of the past. There is, indeed, an extreme on the other side, originating in latent heresy of creed or heart, with which we have no sympathy, which no genuine Presbyterian will contend for, and which has occasioned great trouble to the church, and painful illustrations of which occur in her history, past and present. Were the alternative forced on us, we could not hesitate between these two. But we have hoped, that a course might be taken which would avoid either extreme and this, a higher state of piety or some external pres-

sure, may yet enable all true Calvinists to actualize. Creeds and confessions, in their place and for their legitimate ends, are excellent things. Honest subscription to articles of faith, for some purposes is indispensable as well as expedient; but when they come to occupy the wrong position, when they descend to great minuteness, are made articles of war, not of peace and comprehension, there is danger, either of repressing free inquiry, or of fostering hypocrisy. "*In necessarias, unitas, in non-necessarias liberalitas, in omnibus charitas.*"

Once more, in their principles as to modes of worship and architecture, we are with these men heartily. With their principle of conducting the praises of God in the public sanctuary, we confess to a deepening sympathy, from observing the practical working of other plans which have been substituted for their simplicity and intense scripturalness. Instead of the intensely subjective, and even sometimes morbid individualities of human experience, they cleave to the glorious, inspired and immutable objectivities of God's revelation, in rugged form, but instinct with the genius of poetry; adapted to music which breathes the heart of devotion, rather than displays the skill of the artist. And so in regard to church architecture: we do not go for Vandalism, or repudiate all æsthetic or acoustic principles; but we believe that Protestantism, and Presbyterianism especially, on this point has a genius, an object and appliances, essentially diverse from any other system, These cannot be amalgamated but at the expense of unity and power. Popery, with its twin sister, Puseyism, aims to effect its purposes by darkness; Protestantism, by light. Popery and its allies, addresses the sensibilities and the æsthetic; Protestantism and Presbyterianism, *par excellence*, the intellect and conscience. One is artistic—the other, severely simple; one uses the priest—the other, the preacher; one, the altar—the other, the pulpit. Each has a genius of its own; but they cannot be blended without losing identity. By aping designedly, or becoming assimilated unconsciously to the peculiarities of another system, there is danger of losing our peculiar elements of power without attaining any of theirs! If we are dandled on the lap of Delilah we may be shorn of our strength, and only wake up when the Philistines are upon us. We may become their sport and laughing-stock, to recover our triumph only by overturning our prison-houses and our conquerers in a common ruin, out of which better forms for "the church of the future" may arise. We must withstand perversions at the beginning, if we would do it succesfully Popery and Puseyism may affect and seem to demand "dim, religious light" and its accompaniments—may distrust the power of truth, and thrust the pulpit into a corner; but Scotch-Irish Presbyterianism, in its true genius, knows not, cares not, asks not for such things. "*Non tali auxilio, nec defensoribus istis, tempus eget.*"

We go with these men, again, in their preference for "organic Christianity," and their jealousy of intense individualism. With them, we hold to the "Abrahamic Covenant," as a priceless legacy; and to the perpetuation and expansion of the "City of God," by reproductive energy in the line of "the Covenant," "like grass of the earth." They would have started back with horror at the idea of severing the Old Testament from the New, in settling "the only rule of faith and practice," or insinuating that "the olive-tree" of the Christian church is radically diverse from that of the Jewish: and so do we! We love the plans and measures of "household piety"—the catechism and Covenant, the glory and strength of other days, which tried men's souls and trained up giants of piety and power. Other schemes may more glorify human policy and power—may swell numbers and wealth; these are God's plans. And, "Let God be true," and his institutions honored, "though every man be found a liar!"

Once more, we would rather be, and have our children become Christians of a sterling, even stern, character, like theirs, than of some modern types. We mean this mamby-pamby piety—"religion in her silver slippers," as old Bunyan calls it—whose chief claim to excellence and distinction is in garbs and forms, and adherence to ecclesiological etiquette and genealogies. These fashionable "cream cheese" specimens of Christianity, which some laud so highly and some are disposed to imitate, to make religion more palatable to modern ideas of accomodation; of which the indignant apostle would have said, "Who hath bewitched you! having begun in spirit, are ye to be made perfect in the flesh?" If our fathers lived now, they would ask, "Was it not such men who persecuted us, shut up our churches and forbid us to preach?" These may do in times of calm; but when "the earth is removed and cast into the midst of the sea," they will all be swept away "as a rolling thing before the wind." Then, one genuine man would be worth a host of such, made up of froth and frippery!

We do not propose to dwell on the causes of the disintegration of this element in this country. Every true-hearted Presbyterian must deplore the fact, that no common bond of union, and so much of visible segregation, exists among the descendants of these men. We have hailed with great pleasure every prospect of a better state of things. Among others, the organization and operations of the Presbyterian Historical Society, promise to be a nucleus around which the elements of unity may be aggregated. We might be "terrible" to the adversaries as "an army with banners," if one. We would be willing, personally, if the end could thus be attained, to forgive and forget the past, without too strictly adjusting the measure of blame, actual or imputed. We could settle on terms of comprehension, in regard to the praises of God, altogether satisfactory to those who have conscience in regard to "inspired psalmody," in the public sanctuary. We would give the largest

liberty to those who hold to "divine right" and "strict construction," provided equal liberty were extended to those who would stultify their positions by saying what they do not believe.

But, even if ecclesiastical fellowship is impracticable among all the Scotch-Irish elements, might there not be, ought there not to be some common bond of union, alliance and sympathy, as Presbyterians, without compromise of principle? Would not the moral power of our common Christianity and Protestantism be thereby increased? Is there not some common ground for those to stand on who are bound to each other, not only by common symbols of faith and order, but whose fathers fought side by side in the "Lagan forces," and suffered together in Derry and Enniskillen and in the revolutionary struggle, and whose cherished and common memories go back to Ulster and Boyne Water, Donnegal and Coleraine? We glory in our Scotch-Irish descent. Why! I can point you to the very spot on the map of old Ireland, (parish of Ray, County Donnegal), whence my grandfather emigrated to the ancient county of York, Pa. and just alongside where the grandfathers and mothers of some now separated, lived, and worshipped, and prayed and wept together! My father was a Presbyterian elder, with as warm and true a Scotch-Irish heart, and creed and preferences, as any in his day or ours. We love the Presbyterian church, for our birth, baptism, catechetical instruction, licensure, ordination, installation, affinities and affections, are all there! It might have been supposed, in the unhappy disruption of our General Assembly, that the entire Scotch-Irish element would have gone on one side; but names and facts prove the contrary. There is Ulster blood in both sections. Some of us, whose Presbyterianism and orthodoxy were never suspected, were led, from sympathy with the oppressed, to part with those who, by blood and affection, were our more natural allies, We endeavored to carry out the ideal of co-operative Christianity, in forms which others opposed as inexpedient and impracticable. If, after all, we are left to work alone, "flesh and blood" will be tempted to feel as our fathers did when deceived by Charles II. In our efforts to conserve Presbyterianism in its true genius, we were parted from those who, with more zeal certainly, possibly more foresight, revolutionized the church from a conviction of the incompatibility of such heterogeneous elements as Congregational and Presbyterian faith and order, and, like Livingston and Blair, argued from the winds and tempests, that it was not God's will they should go to New England, and tacked towards Ireland!! Well! the past is past. This element in every branch, true to its origin and genius, must assert itself in some way, either by making them worthy successors of their worthy sires, as a distinctive body, or in union and co-operation with those with whom we have so many memories, principles and prospects in common. God helping us! we

mean to stick to Presbyterianism, for next to Christianity and Protestantism we approve it among "the things that are excellent."

Our task is done. We have given details, to some doubtless familiar; to others, possibly novel and interesting. We have attempted to give the philosophy of peculiarities, by illustrations of history. We have cheerfully given credit for excellencies, "honor to whom honor was due." We have expressed our coincidence heartily, our differences modestly, avoiding everything that could foster alienation or prevent kindness, without prejudice or flattery, with fidelity to truth and fact. It has been a pleasurable task, too, to thread our way through the dealings of God's great providence in the past, and argue thence his future purposes. As to the future, it is in infinitely better hands than ours; we can leave it trustingly there, and would be recreant to our parentage, not to believe that if faithful to light enjoyed and providential directions, God will take care of the right, and make all things, even what "have fallen out in these last days," work together for our good and his own glory. Whatever separations may exist among the true children of God, on earth and in time they will form an undivided family, a blessed and unbroken brotherhood, in Heaven and through eternity!